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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK, Vol. XIII. First Half.

Pp. 1-40. R. Thurneysen, Zu den Etymologieen im Thesaurus Linguae Latinae. A statement of the general principles followed, with a reply to some criticisms of Bréal, followed by the discussion of special cases. Correction of some typographical errors.

41-49. E. Wölfflin, Allitteration und Reim bei Salvian. The discussion of the subject is preceded by lexicographical notes, the result of a special reading of the author for the Thesaurus excerpts. S. had a genuine feeling for alliteration, creating numerous new combinations and using the hackneyed ones sparingly. He must be recognized as an independent stylist. He uses rhyme also, both of words and of sentences.

49. E. Wölfflin, Mandare. It is not necessary to assume derivation from *manidus, as the existence of another verb mandere, "chew", was sufficient to prevent manum dare from passing over to the third conjugation with the other compounds of dare.

49. G. Lehnert, Zu Ps.-Quintilian decl. mai. 4. 1. The supposed instance of plus with the positive, assumed by V. Morawski, Zeitschr. f. österr. Gymn. 32 (1881), p. 4, does not exist.

50. W. Meyer-Lübke, Albarus. This word in CGL III. 264. 33 is a substantive meaning "white poplar". Its relation to albus is doubtful, and it is perhaps not a native Latin word.

51-58. W. Heraeus, Con und com vor Vokalen in der Komposition. An examination of Lachmann's statements in his commentary on Lucretius, p. 136 f. The examples of com- before vowels are for the most part of high antiquity, the m being dropped later in many cases; although some are due to recomposition. Con- before vowels is much later and is due to analogy; it is frequent before h. The Romance languages have preserved one instance of each.

58. W. Heraeus, Curva = meretrix. Occurs in Werdener glosses (Th. Gloss. Emend., p. 337), and the reading is supported by the Glossae Iuris.

59-68. H. Jordan, Melito und Novatian. Points out remarkable correspondences between the fragments of Melito and two

works attributed to Novatianus, namely the Ps.-Cyprian's *Adversus Iudaeos* and the newly discovered prayers once attributed to Origen; see ALL. XI 467 (A. J. P. XXX 96). These parallels also furnish additional evidence for Novatianus' authorship of the latter.

69-97. E. Wölfflin, *Das Breviarium des Festus*. A brief discussion of the MSS is followed by arguments for *Festi Breviarium de Breviario rerum gestarum Populi Romani* as the proper title of the work. Breviaries first appear in the time of Tiberius, as a reaction against such voluminous works as Livy's *History*. The sources of Festus' work were the *Breviarium* of Eutropius, the use of which is maintained against Mommsen, Droysen and others, Florus, the *Epitome* of Livy, and in one place the *Periocha*. The article concludes with remarks on the general methods of philological investigation.

97. C. Mayhoff, *Epitomae*. The expression quoted in the footnote to p. 333 of ALL. XII occurs six times in Pliny's enumeration of his sources. The correct reading is, however, *Diophanes qui ex Dionysio epitomas fecit*.

98. A. Klotz, *Disciplina disciplinarum*. Cites Greek parallels to this phrase, regarded by Wölfflin, ALL. VIII. 452 (A. J. P. XXVII 470) as of Punic origin.

98. A. Klotz, *Artificus*. Would read this instead of *artifice* in Bährens, PLM. V. 65. 30.

99-117. F. Stolz, *Das Präfix dis-*. The final *s* was lost before a word beginning with *s* only when one or more consonants followed this initial *s*; hence *dispicio* (contrary to the dictum of Cassiodorus), *distantia*, *distinguo*, *distringo*, etc., but *dissensio*, *disilio*, *dissipo*, and the like. Evidence for *dī-* in such words is lacking. *Dis-* + *r* first became *dirr-*, which was displaced by *dīr-*, formed on the analogy of *dis-* + *l*, *m*, *n*, etc., where compensatory lengthening regularly took place. *Dis-* is connected with *διά*, but the connection of these two words with *duo* is doubtful. In nominal compounds *dis-* has a negative force; with verbs it means separation in different directions or into two parts, or opposition; or it has an intensive force, as in *disperco*.

117. A. Klotz, *Sorsus*. Suggests that this word, occurring in the Amherst papyri, may be a participle of *sorbere*; cf. *mulsus* from *mulcere*.

118. J. Cornu, *Cornua*, Sil. Ital. 15. 761. The meaning of this word, which has been much discussed and frequently emended, would receive light from the French *faire les cornes*, a gesture of contempt.

119-127. E. Lattes, *Etruskisch-lateinische oder etruskisierende Wörter und Wortformen der lateinischen Inschriften*. A collection of such words arranged alphabetically.

127. J. Cornu, *Zu Lukan*, 2. 133. For *quoad* would read *quoad*, which is used as a monosyllable by the poets and hence readily becomes *quod*. *Quod* = *quoad* is cited by Schuchardt, *Vokalismus* II. 516 from an inscription of the fourth century.

128. J. Cornu, *Qui fugit patellam, cadit in prunas*. Cites Romance parallels to this proverb, which occurs in a scholium on *Lucan* III. 687.

128. Eb. Nestle, *Andron*. A new example of this rare Graeco-Latin word.

129-134. *Miscellen*. W. Heraeus, *Aus einer lateinischen Babriosübersetzung*. Notes on the Latinity of the two fables published in the *Amherst papyri* by Grenfell and Hunt, London, 1901.

A. Zimmermann, *Die Personennamen auf -ūtus, -ūtius*. These are derived from appellatives in *ūtus*, going back to perfect passive participles in *-ūtus* and to forms analogical to these. The personal names indicate the existence of many such words which are not found in the Latin which has come down to us.

W. M. Lindsay, *Parum, parvum*. *Parvum* = *parum* is found in combination with *fides* in *Plautus* and *Terence*, an interesting instance of the survival of an otherwise obsolete form in a particular phrase.

O. Brugmann, *Andes*. This word is the name of a people, not of a town, and hence *Vergil* should be spoken of as born in the country of the *Andes*, not at *Andes*.

135-148. Review of the Literature for 1901-1902.

149-172. W. Heraeus, *Die Sprache der römischen Kindertube*. The familiar designations of parents and other relatives, of food and drink, of the necessities of nature, and the like.

173-180. E. Wölfflin, *Das Breviarium des Festus*. II. A continuation of the article on pp. 69 ff. Lexical notes are followed by the statement that in the preparation of the *Breviarium Festus* read several authors, including the *Epitome* of *Livy*, but in no case copied six consecutive lines from any one source. We may draw conclusions from this as to the literary methods of the great historians, for example *Tacitus*.

180. E. Wölfflin, *Columella*. *Dentes columellares* = "eye-teeth"; cf. *Span. colmillo*. Hence the personal name *Columella*, which appears first in *Spain*, may be compared with *Dentatus*.

181-191. E. Lattes, *Etruskisch-lateinische oder etruskisierende Wörter und Wortformen der lateinischen Inschriften*. II. A continuation of the article on pp. 119 ff.

191. E. Wölfflin, *Memoratu dignus*. It is not enough to note that this expression occurs first in Livy and then in Val. Max., but the question must be asked how the earlier writers expressed the same idea. Cic., Caes., Sall., and Nepos have *memoria dignus*.

192. J. Cornu, *Zum Heptateuchos Cypriani*. The use of *feta* meaning "sheep" perhaps points to the Gallic origin of this work. Some conclusions may perhaps be drawn from the metre. The writer always has *Iacōbus* at the end of his verses and *Iacōbus* four times in the middle and at the beginning of lines. He never has *Iacōbus*.

193-199. E. Wölfflin, *Sueton und das monumentum Ancyranum*. An attempt to show direct use of the *Monumentum* by Suetonius on the basis of a comparison of the language and style of the biographer and the inscription. W. objects to the arbitrary assumption of intermediate sources in such cases.

200. A. Becker, *Concorporalis*. This word is cited by the lexicons only twice, from Ammianus. B. would read it in Ps.-Quint. decl. mai. XIV 12, p. 305, Burm., and points out other correspondences in language between Ammianus and the *Declamationes*. *Corrivalis* has no existence and should not appear in our lexicons.

200. Eb. Nestle, *Aratiuncula*. Another instance of this word in addition to the two given in the *Thes. Ling. Lat.*

201-224. O. Hey, *Ein Kapitel aus der lateinischen Bedeutungsgeschichte. Bedeutungsverschiebung durch sprachliche Faktoren*. An examination of the article of R. Thomas, *Ueber die Möglichkeiten des Bedeutungswandels*, II, in *Blättern für das Gymnasialschulwesen*, 1896, pp. 193-219. The factor in the case is the language itself, which exerts an influence which is local, formal, or dependent on the meaning of words. The first is seen in the change of *sic* to *si* with conditional force, the development of *ut* from an adverb into a conjunction, and the like, due to external influences. The second, which is illustrated by the use of *ilicet* in the sense of *ilico*, and of *attigisset* in the sense of *accidisset*, is due to the influence of etymologically related groups, allowing also for popular etymology. The third includes cases like the use of *agere* in the sense of *putare*, through the influence of the synonym *ducere*, or of *pedes* in the sense of common folk (*Hor. A. P.* 113) through the influence of *eques*, its opposite.

225-252. A. Zimmermann, *Die lateinischen Personennamen auf -o, -onis*. An alphabetical list of such names, through I, with the gentilicia in *-onius* and *-enius* where these exist.

252. A. Zimmermann, *Albarus*. A reply to Meyer-Lübke (*ALL. XIII* 50). Z. regards *albarus* as an adjective with the

diminutive suffix -ar, which he believes to be derived from an original -al by dissimilation.

253-270. C. Weyman, *Zu den Sprichwörtern und sprichwörtlichen Redensarten der Römer*. Additions to the collections of Otto, Sonny and Sutphen (AJP. XXII).

270. E. Wölfflin, *Der Infinitivus historicus im Relativsatze*. Would take *audiri* in Tac. Germ. 7 as an historical infinitive, comparing Verg. Aen. 6. 557.

271-278. E. Wölfflin, *Der Gebrauch des Ablativus absolutus*. Regards it as an ablative of attendant circumstances. Interesting examples of its use are given, of which the most noteworthy are those with the future passive participle, and with adjectives unaccompanied by a noun. Examples of the genitive absolute, which occurs first in the Bell. Hisp., and of the accusative and nominative absolutes are appended.

278. E. Nestle, *Acia*. An addition to the examples of this word in the Thes. L. L.

278. E. Nestle, *Erratio*. In Iudic. 20. 16 would read this word for *ratione*.

279-290. *Miscellen*. W. M. Lindsay, *Summoenianus*. *Paeda*. The former word, which occurs only in Martial, has weak manuscript authority compared with *summemianus* and *summumianus*. The second word should be read in Mart. 1. 92. 8, meaning a short Gallic jacket.

P. Wessner, *Squilla, vulgo lota*. *Lota*, Fr. *lote, lotte*, is the correct reading in the Cornutus-scholia to Juvenal 5. 81.

A. Miodoński, *Olim Oliorum*. Approves of Van de Vliet's interpretation of these words in Petr. 43 (see ALL. XI. 249; AJP. XXIX 358), pointing out analogies in French and in Polish. He would retain the form *oliorum*, citing as parallel *urbs urbium, barbari barbarorum*, etc.

G. Landgraf, *Eine Schablone des historischen Stils* (ni . . . foret). This archaic and poetic expression is introduced into historical prose by Sallust and the Auct. Bell. Afr., where it became formulaic. It is used also by Livy and Tacitus.

H. Jordan, *Palabundus*. In the third of the collection of prayers by Novatianus (ALL. XIII. 59 ff.) *palam in mundo* is for *palabundi*. Other new examples of the word are cited.

G. Landgraf, *Hypodromus*. *Epicastorium*. Two new words from the Description of the Palatine edited by Rossi and Lanciani, which is really a glossary giving the parts of a Roman house. The former word is a euphemism for *latrina*, and the latter means an observatory; cf. Hülsen, Röm. Mitth. XVII, pp. 255 ff.

A. Klotz, *Iubatus*. *Abolefacio*. Approves of the reading of the former in *Stat. Silv.* 5. 1. 83 (see *ALL.* XII. 199; *AJP.* XXX 217), but takes it in the sense of "with long hair". Gives an additional instance of the second word in *Mar. Vict. ad Iustin. Manich.* 6 (*Migne* 8. 1003^a).

A. Souter, *Assistentia*. *Tuitio*. The former word should not find a place in the *Thes. Ling. Lat.*, since it is an emendation for *tuitio* in *Migne* 35. 2351.

J. Cornu, *Apud* = *cum* (cf. *Archiv* II. 26-33). Gives additional examples.

O. Schlutter, *Indrutico*. *Rediviva*. Testimony to the existence of the former word and an interpretation of the latter as "redyed" (used of purple).

W. Heraeus, *Ein eigentümlicher Gebrauch der Präposition cum*. In *Livy* 43. 2 *cum* M. Titinio . . . *recuperatores sumpserunt* the preposition *cum* should stand; cf. *Val. Max.* 8. 2. 1 *arbitrum adducere* (*addicere*) *cum adversario*. The usage is parallel with *agere, queri, expostulare cum aliquo*.

291-300. Review of the Literature for 1901. 1902. 1903.

JOHN C. ROLFE.

PHILOLOGUS, Bd. LXVII (N. F. XXI), 1908.

I, pp. 1-11. A. v. Domaszewski, *Kleine Beiträge zur Kaisergeschichte*. 1. Caesar's divine honors. These, voted him by the senate in the beginning of 44 B. C., had a double origin. After the battle of Thapsus a statue was given him in the Capitolium opposite Jupiter, with the inscription *ἡμῖθεος* (*Dio.* 43, 14, 6), an honor imitated from that of Attalus III of Pergamum. The second honor, putting him alongside of Quirinus (*Dio.* 43, 45, 3) was decreed after the battle of Munda. The *Luperci Iuliani* of Quirinus Iulius and the flamen of Iuppiter Iulius are imitations of the Hellenistic cult of monarchs. 2. Augustus and Livius. Plutarch in his life of Marcellus c. 30, names Livy and Augustus as his authority for the version of the tradition that the remains of Marcellus were collected in a silver urn and taken to Rome where they were buried in the grave of Marcellus. In *Liv.* 27, 28 no such statement is made, and it must have been a later correction in some other passage. As Augustus handled the subject in his funeral oration for the young Marcellus, Livy probably treated the subject again in connection with this same occasion, and so the third decade was written before 23 B. C., another evidence for the rapidity with which Livy wrote. 3. The war with the *Marmaridae*

under Augustus, 1 A. D. Cf. Dio. 55, 10a; 55, 28; Dittenb. Inscr. Orient. 767. The commander who won laurels in this war was Sulpicius Quirinius, a tribune, who ruled Cyrenaica for the time being. After the war the province was restored to the rule of the senate. 4. On Corbulo's Armenian War. An inscription in Jour. of Hellenic Studies 27, 1907, 64, n. 5, from Mekle, deals with the wintering of a vexillatio of the Legio VI Ferrata in Armenia under Sulpicius Asper, used for garrison-duty. Asper was one of the ringleaders in the Pisonian conspiracy. Cf. Tac. Ann. 15, 68. 5. The last companions of Nero,—Epaphroditus and probably Phaon, were honored under the Flavians. 6. The administration of Judaea under Claudius and Nero. The procuratorial province of Judaea was an offshoot of Syria and the procurator Judaeae was subject to the legatus Augusti pro praetore Syriae. So a legatus Augusti ruled Dacia superior, and Dacia inferior, under a procurator, was subject to the legatus. So in Germania superior, a procurator regionis Sumelocensis et translimitanae was under the legatus Augusti pro praetore Germaniae superioris.

II, pp. 12-51. L. Jeep, Priscianus, contributions to the history of the transmission of Roman literature. Part I. Summary on pp. 50-51. Priscian consulted a series of late, chiefly grammatical books. Where we can control his citations, we find that he has used them carelessly and in a mechanical way. Where he has made his own excerpts, he seems to have done so only on a few (generally adjacent) pages, and notes relatively insignificant things, and we observe that he always passes over good things with indifference and cites classical passages and the *ars grammatica* of Donatus as of equal value. Priscian's discrimination and value have been much overrated.

III, pp. 52-67. P. Thielscher, Ciceros Topik und Aristoteles. Summary on pp. 66-67. The question at issue is whence Cicero drew the *τόποι* not whence came the secondary materials with which he embellished them. The answer is that Cicero used not Aristotles' Topics in eight or nine books, but his Rhetoric in three books, which contained not only one but many collections of *τόποι*, hence *τοπικά*. Cicero's Topica is rightly classified among his rhetorical works.

IV, pp. 68-112. C. Preisendanz, De L. Annaei Senecae rhetoris apud philosophum filium auctoritate. I. Discussion of those passages which seem certainly to have been imitated from his father. II. Discussion of those passages where there is a certain similarity but which must be ascribed to the use of common-places. III. In another article the writer promises to handle those passages which emanate from other, chiefly Stoic, sources.

V, pp. 113-133. Benno von Heyn, Isocrates und Alexander. A rehabilitation of the character of Isocrates, whom Niebuhr's

criticism had condemned, but whose real significance has been recognized by Ed. Meyer and Beloch. In the surprising transition from democracy to the Hellenistic monarchy, from the *πόλις* to a universal Hellenistic civilization, Isocrates contributed his share, and when we speak of Alexander, we ought to think also of the great spokesman of the Greek nation, who showed himself, in his rôle as educator of the prince, to be a farsighted man of quite eminent political judgment.

VI, pp. 134-153. A. Müller, *Die Primipilares und der pastus primipili*. In the organization of the army under Diocletian and Constantine, the primipili and primipilares vanish, while there frequently appear in the Codex Theodosianus and Codex Iustinianus persons bearing the name of primipilares with a function called *pastus primipili*. These were civil officials—so-called *cohortales* (Cod. Theod. 8, 4). The *pastus primipili* belonged to the commissary arm of the service, and was administered by civilians as the delivery of the annona was a part of the revenue service. The duties of these officials are discussed in great detail from all the available sources.

Miscellen.

1. pp. 154-158. K. Praechter, *Zu Kleanthes fr. 91 P. 527 v. A.* The verses in the closing chapter of Epictetus' *Encheiridion* are a sort of cento based on Euripides' *Andromed.* fr. 132, *Hec.* 346 ff., and two verses known from Plut. *cons. ad Apoll.* 29 to be Euripidean. Then follow two verses from Plato. The other verses of Kleanthes show such reminiscences. Seneca *Ep.* 107, 10 f., gives a translation of the verses, vaguely citing a Ciceronian form. Augustin. *de civ. dei* 5, 8, ascribes it to Seneca "*nisi fallor*". The closing verse: *ducunt volentem fata, nolentem trahunt* is in genuine Roman style and seems to imply that Sen. did not know the verses *δοστις δ' ἀνάγκη κτλ.* as a constituent part of the poem. But we cannot conclude that the verses are not by Kleanthes.

2. pp. 158-160. W. H. Roscher, *Zu Ausonius de aetatibus animantium* (Hesodion = edyll. XVIII, p. 152, Schenkl = p. 93, Peiper). The fragment of Hesiod translated by Ausonius came from a passage in Plutarch or at least a source used by Plutarch, *de defectu oracul.* c. 11.

VII, pp. 161-201. E. Assmann, *Zur Vorgeschichte von Kreta*. A linguistic study of the old Cretan names of places, gods and cults, and ancient customs to prove the possibility or probability of Semitic origin.

VIII, pp. 202-237. H. Steiger, *Wie entstand die Helena des Euripides?* Summary on p. 237: He who rightly understands the Helena of Euripides, he who sees in this *καυνή Ἑλένη* and her wandering knight Menelaos a successful parody, woven out of

Homer and parts of the Iphigenia will find nothing objectionable in the thought that these two dramas so very different in their stage-effect were produced on the same occasion—the great Dionysia in 412 B. C.

IX, pp. 238–278. A. Roemer, *Philologie und Afterphilologie im griechischen Altertum*. I. Parodies and the doctrines of the Alexandrines concerning them. The Alexandrines themselves realized the necessity of distinguishing between fact and fancy in the exegesis of Greek comedies. *παρά* was used to indicate a divergence between the text of the comic writer and the original he changed or parodied. The parodied and parodying passages were regularly written out in full with an exact naming of the play from which the parodied passage was taken. The ancients were not afraid of confessing their inability to trace out an original to a parody. The *scholia pessimae notae* should be either put aside or labeled *scholia deteriora*. Our interpretation can have more certainty when the scholiast's name is given and his reputation known, otherwise the use or non-use of the stereotyped method of citation must guide us; or there must be a complete likeness, or more or less close relation of the two texts in words or thought—with or without jesting purpose—but in this case the source of the parody must be written out complete.

X, pp. 279–303. A. Brieger, *Die Unfertigkeit des Lucretischen Gedichtes*. A discussion of certain apparently dislocated passages and certain repetitions in order to show that the poet himself could not have put the finishing touch on his work. The state of the question in Lucretius criticism is first analyzed. Lucretius was so interested in his theme that he might well have written various verses on his travels and placed them temporarily in his poem; then again certain passages he might well have written in the lucid moments between his epileptic attacks, when however he might often have been depressed. But there are other flaws which are to be explained only on the supposition that Lucretius was unable to put the last touch on his work.

XI, pp. 304–310. B. Sauer, *Der Betende des Boedas*. The statue of the youth in an attitude of prayer mentioned by Plin. N. H. 34, 90, as by Boedas is that which stood once in a shrine of Zeus Ourios on the Bosphoros (Gyllius fr. 58–59 of Dionysios Geogr. Graec. min. ed. Müll. II S. 78. Dionys. Byzant. 2d. Wescher, S. 29 f.)—the Boedas of Byzantium mentioned by Vitruvius III proem. 2. This Boedas was perhaps the son of Lysippos. The Berlin bronze is possibly a copy.

Miscellen.

3. pp. 311–314. C. Ritter, *Platonica*. 1. Theaet. 190 c, contains a marginal gloss *περὶ τοῦ ἐτέρου*; Rep. IX 580 d (τὸ) *λογιστικόν* is a gloss. In Rep. X 585 c *αἰὲ ὁμοίου οὐσία* is a gloss, and ἡ should be changed to ῥ, the interrogative particle. 2. Rep. IV 435 e

κατὰ τὸν ἄνω τόπον refers to the position on a map—north. 3. Rep. III 393 a, b. The belief that Homer wrote the Iliad in his youth, the Odyssey, in his old age, was current in Alexandrian times, but was apparently held in Plato's. 4. Phaidr. 229 b, 230 b, 279 b: The plane-tree, etc., stood on the left bank.

4. pp. 314–316. Karl Meiser, Zu dem Apologeten Aristides und Athenagoras. In Aristides c. 11 ed. Geffcken for ἐπαυθίδα read ἐπαύλου θῆτα with allusion to Apollo's service under Admetus. The value of Lucian's writings in the interpretation is illustrated by Aristid. c. 13, 7 and Luc. Menipp. 3; Athenag. c. 11 and Luc. Peregr. 12; Athenag. c. 12 and Luc. Alexand. 61 and Hermot. 58; Athenag. c. 13 and Luc. Jupp. Conf. 5.

5. pp. 316–318. A. Müller, Dekoration bei pantomimischen Aufführungen. The passage in Gregory of Nyssa (Ep. 9, p. 1039 f.; Bd. 46 Migne) attests the use of painted scenery at pantomimic exhibitions, and although the sole testimony, it probably alludes to a well-known custom. Hence Friedländer (Sittengesch. II⁶ S. 453) is not quite to the point.

6. pp. 319–320. O. Probst, Biographisches zu Cassius Felix. Anon. "de miraculis Sancti Stephani protomartyris" (Migne, P. P. lat. XLI, 833 sqq. contains some testimony hitherto overlooked. C. F. was a Christian, came from Africa, lived considerable time in Carthage, as he passed there in 424 as Archiatros.

XII, pp. 321–324. E. Kornemann, Eine neue Xenophon-Handschrift auf Papyrus (with one plate). In the Museum des Oberhessischen Geschichtsvereins at Giessen is a fragment of Xenophon's Symposium (8, 15–18) catalogued as Inv. Nr. 175. It may be dated at about A. D. 200. The chief value of the fragment is to give the reading παρανόση in Col. II, lines 4–5 for the old corruption παρά τι ποιήση variously emended.

XIII, pp. 325–365. H. Jacobsohn, Der Aoristtypus ἄλτο und die Aspiration bei Homer. (To be continued.) The history of the epic language is an ever increasingly strong replacing of the Aeolic foundation by Ionic forms. In Aeolic psilosis preceded the aspiration of the Ionic epic, and so psilosis reaches back into a very ancient period. The writer first discusses the views of Thumb (Asper, p. 56 f.) and Wackernagel (verm. Beitr., p. 5 f.). The best proof of whether or not Homer generally used psilosis would come from Epigrammes of great antiquity. But so far the evidence is meagre and likely to be misleading. In the case of Ionian poets of the mainland of Asia Minor as regards rough and smooth breathings we find: While in the fragments in elegiac metre no trace of psilosis is anywhere found, it appears often enough in the other fragments, mostly in elision and krasis, more rarely in composition. The dialect, in which such a change occurs, is the insular Ionic. The article is to be continued.

XIV, pp. 366-410. A. Roemer, *Philologie und Afterphilologie im griechischen Altertum*. II. Didymus as interpreter of Aristophanes. Summary on pp. 408-410. In regard to the transmission of the material from the Alexandrine school of philologists we cannot harmonize the word for word extracts from Didymus, as well as second hand citations, with this material except in rare cases. In most cases he advanced his opinion in opposition to the others, only to obscure the precious treasures there. If Didymus did not find this valuable material in his sources—then his communications have no value. If he did find them but felt himself obliged to oppose his own views to them—without giving the views he attacked—then again he is to be condemned. But fortunately even among the Greeks his authority was not without reservation—else what little of value we have got from him would have been sacrificed to it.

XV, pp. 411-472. W. A. Oldfather, *Lokrika*. With five excursuses. Investigations in the Locrian legendary lore—a prolusion to his investigations of the Locrian race in the earliest times. I. Medon. II. The Aias-question. III. Patroklos. There was a race-hero, Medon, who played a very important rôle in the genealogies of Phokis, Lokris and Boeotia. II. Some preliminary questions. Hodoidokos appears to be an intentional alteration of the name Laodokos, who with father Kynos was interpreted in the genealogy of the Opuntian royal house by Hellanikos under Attic influence. All attempts to draw conclusions from the name for the explanation of the figure Aias are unjustifiable.

Miscellen.

7. pp. 473-474. J. Baunack, Phokisch *πλάτος* = nummus.

8. pp. 474-475. K. Preisendanz: *ΦΥΣΙΣ*. The magic papyri (ed. Wessely, 1889) offer many examples of the personification of *Φύσις* current before as well as after Claudian.

9. pp. 475-476. B. v. Hagen, *Eine Platoreminiscenz bei Plotin*. Plotin. XXX 9, p. 46, 4 ff. (Kirchhoff) and Plato Rep. IV 426 D. ff.

10. pp. 477-479. Eb. Nestle, *Zum neuen Wiener Tertullian*. (Bd. 47. C. S. E. L.), p. 515. Shows some serious defects in the apparatus criticus and method of text construction.

11. pp. 479-480. G. Lehnert, *Das corpus decem rhetorum minorum*—in the superscription of Cod. Montepessulanus H. 126, these ten minor rhetores may be in contradistinction to Cicero and no corpus rhetorum maiorum need be assumed (cf. Schanz. Röm. Littgesch. III.² S. 163).

12. p. 480. A. E. Schöne, *Ein Glossem bei Mela I. 7, 38*—condicione is a gloss and is to be stricken out of the text.

XVI, pp. 481-530. H. Jacobsohn, Der Aoristtypus ἀλτο und die Aspiration bei Homer. Conclusion of article XIII, pp. 325-365.

XVII, pp. 531-581. W. Nestle, Bemerkungen zu den Vorsokratikern und Sophisten. Further annotations supplementary to and explanatory of his Auswahl aus den vorsokratischen Philosophen (Jena, 1908).

XVIII, pp. 582-605. A. Bonhöffer, Die Telosformel des Stoikers Diogenes. This read εὐλογιστεῖν ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ καὶ [τῶν παρὰ φύσιν] ἀπεκλογῇ and did not contain a morally low intention.

XIX, pp. 606-611. K. Borinski, Literarische Schicksale griechischer Hetären. Rhodope appears in many curious legends—one much like Cinderella (Strabo 17, 1; 33, 808 and Aelian., var. hist. 13, 33), and at last in Joh. Peter Titz (Titius) as a poetess (in his Heroid publ. in 1647). The allusion to Thais in Dante Inf. Cant. XVIII, verses 133-135, really contains a mistake in the reference, as Dante got the incident not from Terence, Eun. 391—where the parasite Gnatho asks the question—but from a quotation in Cicero's Laelius 26 (98), *Magnas vero agere gratias* Thais mihi? Satis erat respondere; *Magnas, Ingentes*, inquit. So Dante, Purg. 33, 49, uses Naide for Laiades (wrong reading of Ovid, Met. 7, 759). For Cato's rôle in Purg. 1, 65 sq.; cf. Cic. Lael. 25 (89) with vs. 92.

Miscellen.

13. p. 612. W. Nestle, Zu Arat., Phainomena 4. That writer had Odys. γ 48, in mind—a verse regarded by Melanchthon as the most beautiful in Homer.

14. p. 612. P. Crusius, Cicero on Atticus IV 6, 2 reads *relegi qua est* = I have read again that letter of yours in which appears the advice, etc.

Indices.

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